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Now of (love's) reasons there is one thing which, if I had not myself witnessed it, I should not (dare to) mention for its strangeness.—Anecdote.—It came about as follows. One day I came upon Abu-s-Sarī 'Ammār b. Ziyād, our friend, the freedman of al-Mu'ayyad (the unfortunate Hišām II, 975–1008+), and I found him painfully absorbed in thought. So I asked him what it was about. And he hesitated for awhile; then he said to me: "The strangest thing I ever heard of." I said: "And what is that?" He said: "I saw in my sleep tonight a maid, and her dress rustled, as she moved, and my heart was carried away with her, and I fell passionately in love with her, and, lo, I am in the most desperate state for love of her." And, indeed, he remained for many days, more than a month, grieved and disquieted, pleased with nothing, because of (his) passion, until I rebuked him and said to him: "It is a mortal error, that you distract your soul with an unworthy thing and kindle your imagination with a nothing, which has no existence. Do you know who she is?" He said: "No, by heaven." I said: "Lo, you are, indeed, of little judgment, stricken in mind, since you love one whom you have never seen, who has not been created, and who is not in the world (at all). If you had (even so much as) fallen in love with a picture of one of the beauties, you would be to my mind more excusable." And I labored with him, until he forgot.

Not much was lacking, but that I considered this a tale of sexual desire and its confused telling, belonging under the head of vagaries and hallucinations.

And concerning it I made a poem, from which I quote:

Would that I knew who she was, and how she walked in the night!
 Was she the rise of the sun, or but the moon (light's deceit)?
 Was she a sick brain's design, whose pondering gave it life?
 An image sketched in the mind made real to me by much thought?
 A likeness was't, which my hope limned in the depths of my soul,
 And as my eye looked on it, fancied it (true flesh and blood)?
 Or was it naught of all this, but rather an omen sent
 By fate's decree, that it might be unto me my death's cause?

Ibn Ḥazm and the Arabic poets of mediaeval Spain deserve more consideration than they have hitherto received at the hands of those who are looking for the ground from which full panoplied the songs of the troubadours and minnesingers sprang.

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A WAR-TIME ANNIVERSARY VOLUME

Anniversary and memorial volumes there have been many of late years: Nöldeke, W. R. Harper, De Vogüé, De Goeje, Codera, Wellhausen, Goldziher, Toy, etc., have been so honored. Heterogeneous as these collections usually are, they are still an excellent institution, in that they are endowed beyond the average journal and can therefore publish short studies which would otherwise see the light not at all or only in incomplete and unsatisfactory form; and once their contents are analytically catalogued, privately by scholars who are interested, and publicly in University and Museum libraries, their usefulness becomes apparent. Such a volume, produced under difficulties, yet

full of excellent material, is the *Festschrift* commemorating the seventieth birthday of the Berlin scholar, Eduard Sachau,¹ which is herewith brought to the notice of American scholars. War time laid its heavy hand on this birthday gift, indeed, for instead of sixty-five promised contributors we find actually taking part but thirty-seven. It is a wonderful exhibition of the unrivaled scientific strength of Germany that of these thirty-one are German, including three Austrians, although such well-known names as Nöldeke, Lidzbarski, Fischer, Wellhausen, Schulthess, Goldziher, Littmann, and a number of others only slightly less famous are missing. Two Americans (Kelso and Wilson), two Swedish scholars (Zettersteen and Moberg), one Dutch professor (Wensinck), one Swiss (van Berchem), and one Italian orientalist (Guidi) make up the list.

With Guidi may be classed a set of older personal friends of the venerable recipient of these honors, such as Hommel, who contributes a little collection of seven tidbits, one for each decade, Meissner, Jensen, Delitzsch (on Herodotus' description of Babylon), Erman, Baudissin, and R. Geyer, who corrects Huart's edition of *Salāmat ibn Jandal*, as in 1872 Ahlwardt made usable Derenbourg's *Nābiḡah*. Among the notable contributions to Old Testament science is Hubert Grimme's eighteen-page sketch of the Yemenite pronunciation of Hebrew and inferences which may be drawn therefrom with regard to the earlier stages of the language. Like all of Grimme's work, this essay contains valuable information, but requires for safe use a considerable modicum of knowledge, especially phonetic, and of balanced judgment on the part of the user.

The general Semitic, Assyriological, Egyptological, and biblical sections are followed by one essay in the realm of post-biblical Judaism and a series of five articles, grouped together under the rather loose heading of Aramaic-Iranian cultural cycle. This contains what to the reviewer's mind is the most incisive and important, as well as the most extensive, article in the book, "Das Reich Zābul und der Gott Žūn vom 6.-9. Jahrhundert," by J. Marquart and J. J. M. de Groot in collaboration. This is one of the very few articles in the book, which contains any reference to the war. And, surely, dealing, as he does, with the border territory between old China and India and the then youthful Islam, a German scholar may well be pardoned for recalling Kafiristan, cf. *Encyclopaedia Britannica*, s.v. "Kafiristan." The epigraphical section contains a masterpiece by Max van Berchem on an inscription from the mosque at Hebron, with far-reaching views into the history of religions. These latter are well supplemented by Streck's work on Kerbelā, which is found in the last and largest section on Islam. This contains enough good material to gladden the heart of any Arabist or student of Islam. Brockelmann's paper on the "Iqāmat aṣ-Ṣalāt" falls

¹ *Festschrift Eduard Sachau zum siebenzigsten Geburtstag gerwidmet von Freunden und Schülern*. In deren Namen herausgegeben von Gotthold Weil. Berlin: Georg Reimer, 1915. Pp. vii + 463. 4 plates. M. 12.00.

in line with Wensinck's essay, "Über das Weinen in den monotheistischen Religionen Vorderasiens," found in section one, both supporting Becker's contention for the large influence of Christian rather than Jewish practice and ceremonial upon the cultus of Islam. Schwally's note on the *Qur'ân* collection of Abû Bekr, Guidi's exposition of "*Sunnah e Nadb presso i Giuristi Malechiti*," Stumme's "Maltesische Scharaden und Rebusse," need only be mentioned to arouse the interest of anyone at home in Arabistic studies. Geyer's work has been mentioned above. Seybold, with the acumen, but also with the acerbity, so characteristic of all his work, furnishes an important correction of a point in Brockelmann's *Arabisches Literaturgeschichte*. Weil's excellent article on the method of Moslem grammarians, Hell's edition of Al-Farazdaq's Eulogy on Ali ibn al Husain, Moberg's "Regierungspromemoria eines ägyptischen Sultans," Moritz's publication, with facsimile, of Selim I's important firman issued to the Venetians in 1517, are other contributions which proved both interesting and profitable to the reviewer. All in all, in the articles mentioned, and in such as for very want of space cannot receive even so much as a notice, the volume is one which should not be missing in any university library worthy of the name, and which will form a welcome addition to the bookshelves of every Orientalist interested in the field and subjects which are graced by the venerable name of the director of the Oriental Seminaries at Berlin, to whom the *florilegium* is dedicated.

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A BEGINNING IN THE HISTORICAL STUDY OF ARABIC GRAMMAR

If at times Indo-European scholars are inclined to speak disparagingly of Semitic philology, it might be well for them first to compare the amount of time and labor that has been devoted by Western scholars to these two fields. And in the Semitic field it is the Arabic which, though by no means the least difficult, extensive, and important, has ever been most notably short-handed. One man on a faculty to cover a language as difficult as any (not to mention Turkish and Persian), with its ramifications in a score of dialects, a literature vying in bulk and excellence with the best, the history of a third of the inhabited globe for at least a millennium and a half, etc.! Small wonder that Arabists must often confess to lack of knowledge in details. Small wonder that no really thorough dictionary of Arabic exists; is not English only just now acquiring one? No one need be surprised that a historical grammar of Arabic sufficient for modern needs has not yet been written. One of the first fundamental studies to appear looking in the direction of such a grammar is Bergsträsser's book,¹ here discussed, which lists

¹ *Verneinungs- und Fragepartikeln und Verwandtes im Qur'ân*. By Dr. Phil. Gotthelf Bergsträsser. (Leipziger Semitistische Studien, V, 4.) Leipzig: Hinrichs, 1914. Pp. 108. M. 4.